

*B. F. Perry*  
*Free Press Building*

THE

# LATTER-DAY SAINTS' MILLENNIAL STAR.

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VOL. V.

## AN ADDRESS TO OUR PATRONS.

IN sending forth the first number of the fifth volume of the *MILLENNIAL STAR*, we feel to solicit a continuance of the patronage of our numerous readers; and on our part we pledge ourselves to make the columns of the *STAR* (as we have always hitherto done), a medium through which to communicate whatever intelligence may come to hand that may prove beneficial in the building up of the Saints in the faith of the gospel, and preparing them for those things which must shortly come to pass, and by which alone they can be enabled to stand, even by continued accessions of knowledge to give them strength according to the day.

We rejoice greatly, together with all Saints, in the privileges which we enjoy from living in the dispensation of the "fulness of times," and in the advantages we derive from having a living prophet of the Lord, through whose instrumentality we can obtain that necessary knowledge, for the rejection of which God will bring his judgments upon the nations, and the inhabitants of the earth shall be burned up and few men be left.

That we may be instrumental in gathering together the remnant that shall be saved, and who shall be found in the "midst of the earth," there to be shielded from the calamities which shall overwhelm the rest of mankind, let us individually seek to disseminate those principles which the Lord has sent forth for the salvation, temporally and spiritually, of those that will hearken and obey.

In order more effectually to accomplish this, we have determined to increase the number of the *MILLENNIAL STAR*, and though still retaining the size and quantity of matter, to reduce them in price to twopence halfpenny each, with the intention of a further reduction if the sale can be extended to three thousand.

To effect this, we call upon the assistance of our elders and others, to do their utmost in order to disseminate them more extensively in their varied fields of labour, and to seek to awaken an appetite for the reception of intelligence, which will be the only guarantee for securing peace and prosperity in the respective branches of the church.

We have also other publications which we have issued, the circulation of which would undoubtedly be productive of much good. We would refer in the first place to the letters of O. Cowdery to W. W. Phelps, which we have determined to sell at three shillings and sixpence per dozen, or four pence each, instead of five shillings per dozen.

The reply of Joseph Smith to the letter of J. A. B. we are not able to sell at a lower rate than seven shillings per hundred, but we would earnestly recommend an extensive circulation of the same, as perhaps the most illustrative of the character of our beloved brother, and also of the motives by which he is actuated.

We also feel to urge upon the Saints the study of the Book of Mormon, through the coming forth of which we have received so much light and intelligence, and

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have been made the recipients of so many blessings. In our opinion, the importance and value of this record is not by any means appreciated, even by the Saints, generally speaking; and we feel persuaded, that ere long, it will occupy a much more prominent position in the progress of the kingdom of God. But there is another motive that ought to actuate the Saints in the purchase of this book:—we have a very considerable stock on hand, the proceeds resulting from the sale of which will be applied in assisting the poor friends to emigrate, whilst another portion of the same has been made over to the Temple at Nauvoo, and we feel very anxious to dispose of them that the receipts may be applied towards the completion of that great and important work.

We have also on hand the Testament of the Twelve Patriarchs, which, though not considered by the Saints as orthodox, yet containing much beautiful doctrine and principles of truth, and forming, to say the least of it, a great curiosity. In order to effect the sale of this work, we have determined to sell them as low as we possibly can, viz. full bound at one shilling and sixpence each, or sixteen shillings per dozen; neatly done up in stiff covers at one shilling each, or eleven shillings per dozen.

### THE GATHERING.

(Concluded from page 181, vol. 4.)

From the whole of the preceding it is very evident that God has had a great design to accomplish in regard to the human family; that in order to bring about his purposes, he has uniformly gathered his people together; that this gathering was for a two-fold object—first, for the convenience, happiness and teaching of the parties immediately concerned—and secondly, for the benefit and salvation of themselves and their posterity in the future, according to the eternal purposes of God. And whatever may be the opinions of men in regard to the subject, the scriptures are plain and definite, and clearly show not only that he has in different ages collected his people together, and that the people which he calls together are blessed of him; but that the principle of scattering is a curse.

When the children of Noah were all assembled together they were blessed of God, when they began to work wickedness, and build the Tower of Babel, their language was confounded, and they were scattered abroad upon the face of the whole earth, as a curse, that they might be prevented from combining together to frustrate the purposes of God.

When the Lord pronounced blessings and cursings upon the children for obedience or disobedience, according to Deut. xxviii, one of the greatest bless-

ings was that they should dwell in peace in their land—"The Lord shall command the blessing upon thee, in thy storehouse, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself"—Verses 8 and 9. And on the contrary, if they should disobey the commandments of God, the Lord should curse them by scattering them. "And it shall come to pass that as the Lord rejoiced over you, to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought, and ye shall be plucked from off the land, whither thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth even unto the other"—Verses 63 and 64. Ezekiel speaking on the same subject says—"And I will scatter toward every wind, all that are about him, to help him, and all his band, and I will draw out the sword after them, and they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries."

In speaking of the blessings of the house of Israel in the last days, one of the greatest blessings is, that God will "gather them from among the nations," and restore them to their old possessions, that Jerusalem shall be inhabited in her

own place, and that the Jews shall dwell in their own land; this at present is the great hope of the Jews, "that God will yet be favourable to Zion, and remember the outcasts of Jacob." Ezekiel, in speaking upon this subject, says, Ezek. xx. 33—42—"As I live, saith the Lord God, surely with a mighty hand, with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall be all the house of Israel, all of them in the land served me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers."

Isaiah, while wrapped in prophetic vision beheld the same glory. He says—Isaiah, xi. 10—12—"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to

pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

It is unnecessary for us to enter into all the scriptural details relative to this subject; the principle is so fully demonstrated in the oracles of truth, that he that runs may read, and that man must be blind indeed that does not recognise it.

As we have stated before, not only will the Jews be gathered, but other nations also, to fulfil the purposes of God, and the promises made to the fathers. The Lord will send "fishers, and they will fish them, and afterwards he will send for hunters, and they will hunt them from the deserts, and dens, and caves of the earth." God's elect will be gathered from the four winds of heaven; they will come on mules, and litters, and swift beasts; the ships of Tarshish will be employed to bring them; and when the Lord founds Zion, "the nations will be gathered together, and the kingdoms to serve the Lord. Zion will be established in righteousness, and all nations will flock to her standard." During the Millennial reign, the saints will have their place of gathering, and when Satan is let loose, and Gog and Magog goes forth to battle, they will find the saints in a city, and "encompass the city of the saints round about." When the New Jerusalem descends, we shall find the people of God within it, and outside the walls, dogs, sorcerers, &c.; and when the earth is purified, and becomes celestial, it will be prepared for celestial bodies to inhabit. The righteous then will be ultimately gathered together into one place, possess the renewed earth alone; the wicked will go to their own place, and a purified, renewed people will inhabit a pure, renewed, celestial earth, and free from tribulation, sorrow, and death, be crowned with thrones, principalities, and powers, and rejoice in the presence of God and the Lamb, forever and ever.

## HISTORY OF JOSEPH SMITH.

*(Continued from page 184, vol. 4.)*

After labouring in that neighbourhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with. The persons by whom he was more particularly requested to move to that place, were the remnants of a Baptist Church, which was nearly broken up, the members of which had become attached to the doctrines promulgated by elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had by their industry and good management made that township one of the most delightful in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions made it particularly attractive to the eye of the traveller, and gave evidence of enterprise and wealth. In that beautiful location he took up his residence, and immediately commenced his labours, with that zeal and assiduity which had formerly characterized him.

But being an entire stranger, many reports were put in circulation of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence. Some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavoured to stir up persecution against him; consequently many of the citizens were jealous and did not extend to him that confidence which he might otherwise have expected.

His path was not strewed with flowers, but the thorns of persecution beset him, and he had to contend against much prejudice and opposition, whose swollen waves might have sunk one less courageous, resolute, and determined; yet, notwithstanding these unfavourable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after labouring in that neighbourhood about eight months, he so wrought upon the

feelings of the people by his consistent walk and conversation—his sociability, combined with his overwhelming eloquence, that a perfect calm succeeded—their evil apprehensions and surmisings were allayed, their prejudices gave way, and the man whom they had looked upon with jealousy was now their theme of praise, and their welcome guest. Those who had been most hostile, now became his warmest admirers, and most constant friends.

The churches in which he preached, which had heretofore been filled with anxious hearers, were now filled to overflowing, the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced, were new, but at the same time were elucidated with such clearness, and enforced with an eloquence altogether superior to what they had listened to before, that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected, and convinced that the principles he advanced were true and in accordance with the scriptures. Nor were his labours and success confined to that township alone, but calls were made in every direction for him to preach, which he complied with, as much as he possibly could, until his labours became very extensive, spreading over a vast extent of country.

Wherever he went, the same success attended his ministry, and he was every where received with kindness, and welcomed by persons of all classes. Prejudice after prejudice gave way on every hand—opposition after opposition was broken down, and bigotry was rooted from its strong holds. The truths he advanced, were received with gladness, and the doctrines he taught had a glorious ascendancy wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few, consequently thousands flocked to hear his eloquent discourses.



When it was known where he was going to preach, there might be seen long before the appointed time, persons of all classes, sects and denominations, flocking like doves to their windows from a considerable distance. The humble pedestrian, and the rich in their splendid equipages, might be seen crowding the roads.

The churches in the different places where he preached, were now no longer large enough to contain the vast assemblies which congregated from time to time, so that he had to repair to the wide spread canopy of heaven, and in the woods and in the groves he addressed the multitudes which flocked to hear him.—Nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested, but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient prophets, particularly those prophecies which had reference to the present and to the future, were brought up to review and treated in a manner entirely new and deeply interesting. No longer did he follow the old beaten track, which had been travelled for ages by the religious world, but he dared to enter upon new grounds; called in question the opinions of uninspired men—shewed the foolish ideas of many commentators on the sacred scriptures—exposed their ignorance and contradictions—threw new light on the sacred volume, particularly those prophecies which so deeply interest this generation, and which had been entirely overlooked, or mystified by the religious world—cleared up scriptures which had heretofore appeared inexplicable, and delighted his astonished audience with things “new and old”—proved to a demonstration the literal fulfilment of prophecy, the gathering of Israel in the last days to their ancient inheritances, with their ultimate splendour and glory; the situation of the world at the coming of the Son of Man—the judgments which Almighty God would pour out upon the ungodly, prior to that event and the reign of Christ with his saints on the earth in the millennium.

These important subjects could not fail to have their weight upon the minds of his hearers, who clearly discerned the situation in which they were placed, by the sound and logical arguments which he adduced; and soon, numbers felt the importance of obeying that form of doctrine which had been delivered them, so that they might be accounted worthy to escape those things which were coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about; persons of all ranks and standings in society; the rich, the poor, the noble and the brave, flocked to be baptized of him. Nor was this desire confined to individuals or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He was now a welcome visitor wherever he travelled—his society was courted by the learned and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention; he felt deeply for the salvation of his fellow-man, and for the attainment of which he laboured with unceasing diligence.

During this state of unexampled success, the prospect of wealth and affluence was fairly open before him; but he looked upon it with indifference, and made every thing subservient to the promotion of correct principles; and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and made no greater appearance in the world, than when he laboured at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished, frame house, hardly capable of making a family comfortable, which affords a clear proof that his affections were not set upon things of a worldly nature or secular aggrandizement.

After he had laboured in that vicinity some time, and having received but little pecuniary aid, the members of the church

which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accomodate his numerous friends who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm in a beautiful situation in that township, made contracts for erecting a suitable dwelling house, stable, barn, &c., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered on the work with pleasure, and seemed to vie with each other in their labours of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects, with regard to temporal things were now brighter than they ever had been; and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A. D. 1830, elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer, called at that town, on their way to the western boundary of the state of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a prophet, and restored the priesthood. Previous to this, elder Parley P. Pratt had been a preacher in the same church with elder Rigdon, and resided in the town of Amherst, Lorain county, in that state, and had been sent into the state of New York on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, jun., and others of the church of Latter-day Saints. After listening to the testimony of the "witnesses," and reading the "Book," he became con-

vinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized, and shortly after was ordained an elder, and began to preach, and from that time became a strenuous advocate of the truth.

Believing there were many in the church with whom he had formerly been united, who were honest seekers after truth, induced him, while on his journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass. The first house at which they called was elder Rigdon's, and after the usual salutations, presented him with the Book of Mormon—stating that it was a revelation from God. This being the first time he had ever heard of, or seen, the Book of Mormon, he felt very much prejudiced at the assertion; and replied, that "he had one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect to the book they had presented him, he must say that he had considerable doubt." Upon which they expressed a desire to investigate the subject, and argue the matter; but he replied, "no, young gentlemen, you must not argue with me on the subject; but I will read your book, and see what claim it has upon my faith, and will endeavour to ascertain whether it be a revelation from God or not." After some farther conversation on the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching in elder Rigdon's church, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed the meeting. At the conclusion, elder Rigdon arose and stated to the congregation that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration, and as the apostle advised his brethren "to prove all things, and hold fast that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation; and not turn against it, without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

This was, indeed, generous on the part of elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range, untrammelled, through the scriptures, embracing every principle of truth, and rejecting error, under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing characteristic; and if any sentiment was advanced by any one, that was new, or tended to throw light on the scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from elder Rigdon's, at the town of Kirtland, where a number of the members of his church, who lived together and had all things in

common—from which circumstance has arisen the idea that this was the case with the church of Jesus Christ—to which place they immediately repaired, and proclaimed the gospel to them, with some considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the gospel.

While thus engaged, they visited elder Rigdon occasionally, and found him very earnestly engaged in reading the "Book of Mormon,"—praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim, "flesh and blood hath not revealed it unto me, but my father which is in heaven."

Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

#### THE PRESIDENTS ADDRESS TO THE SAINTS.

*To all the Saints and honourable men of the earth, to whom the Lord has given liberally of this world's goods : Greeting.*

Our worthy brother, elder George J. Adams, has been appointed by the first presidency of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, to present to them the importance, as well as the things connected with his mission to Russia, to introduce the fulness of the gospel to the people of that vast empire; and also to which is attached some of the most important things concerning the advancement and building up of the kingdom of God in the last days, which cannot be explained at this time; but as the mission is attended with much expense, all those who feel disposed to bestow, according as God has blessed them, shall receive the blessings of Israel's God, and ten fold shall be added unto them, as well as the prayers of the Saints of God.

With sentiments of high esteem, we subscribe ourselves your friends and brethren in the new and everlasting covenant.

JOSEPH SMITH.

HYUM SMITH.

*Presidents of the Church of Jesus Christ of Latter-day Saints.*

## EPISTLE.

*To the President and Council, together with all that are called to be Saints assembling in Macclesfield. Grace, mercy, and peace be unto you from God our Father, and from the Lord Jesus Christ. Amen.*

Beloved Saints,—Having been for the first time in your midst, and having rejoiced together with you in the proclamation of the glorious principles of salvation in which we trust and have a sure and certain hope of immortality and eternal life; and being desirous that you should be established and built up in the truth, I write unto you those things, to which if ye give heed, you shall have the blessing of God to rest upon you, and make you mighty as a people in rolling onward the work of the Lord.

And, first, I would counsel and exhort, that when you assemble to commemorate the death of your Lord, and to partake of the elements of bread and wine, in remembrance of what he has done for you, then, *without fail*, make ye a collection for the poor amongst you, that their necessities may be ministered unto, and that the blessing of God may be in your midst continually.

Let every one be careful to uphold by the prayer of faith those who are called to labour in your midst, that the Lord may bless you through their instrumentality: and take heed that none despise the servants of the Lord, neither become ye as those that were of Paul or of Apollos.

Also, let those who minister in holy things

take heed unto themselves that they dispense the word of life, "*meddling not with tenets*," for thus saith the Lord; but rather give all diligence to lead the honest-hearted to the obedience of faith.

Furthermore, let each one endeavour to promote the well-being and happiness of all, exercising that charity which covereth a multitude of sins; be ye not disturbers, but be ye peacemakers, for they are blessed, and shall see God.

Finally, let the brethren and sisters flee every appearance of evil, putting away the abundance of laughter and folly, let your walk and conversation be such as shall convince those by whom you are surrounded that you have been with Jesus, and have learned of him. And take heed that ye be not a stumbling-block unto those who are inquiring for truth, but remember always that God has called you unto *glory* and to *virtue*.

Beloved Saints—let these things be in you and abound, and ye shall not be unfruitful in the work of the Lord, and great shall be your reward, which may God our Heavenly Father grant, for Christ's sake, Amen.

Yours in the gospel covenant,

THOMAS WARD.

## RELIGION AND POLITICS.

*From the Times and Seasons.*

There are peculiar notions extant in relation to the propriety or impropriety of mixing religion with politics, many of which we consider to be wild and visionary. Having witnessed in the proceedings of some of our old European nations, a policy that was dangerous, hurtful, and oppressive in the union of church and state, and seen in them an overgrown oligarchy, proud and arrogant, with a disposition to crush every thing that opposed its mandate or will; we have looked with abhorrence upon the monster, and shrink from the idea of introducing anything that would in the least deprive us of our freedom, or reduce us to a state of religious vassalage. Living under a free republican form of government; sheltered by the rich foliage of the tree of liberty;

breathing a pure atmosphere of religious toleration; and basking in the sunbeams of prosperity, we have felt jealous of our rights, and have been always fearful lest some of those eastern blasts should cross the great Atlantic, wither our brightest hopes, nip the tree of liberty in the bud, and that our youthful republic should be prostrated, and the funeral dirge be chanted in the "land of the free, and the home of the brave," in consequence of a union between church and state.

No one can be more opposed to an unhallowed alliance of this kind than ourselves; but while we would deprecate any alliance having a tendency to deprive the sons of liberty of their rights, we cannot but think that the course taken by many of our politicians



is altogether culpable—that the division is extending too far, and that in our jealousy, lest a union of this kind should take place, we have thrust out God from all our political movements, and seem to regard the affairs of the nation as that over which the great Jehovah's providence has no control, about which his direction or interposition never should be sought, and as a thing conducted and directed by human wisdom alone.

Either God has something to do in our national affairs, or he has not. If he has the oversight and charge of them—if “he raises up one kingdom and puts down another, according to the counsel of his own will”—if “the powers that be, are ordained of God,” then it becomes necessary for us, in all our political movements, to look to God for his benediction and blessing. But if God has nothing to do with them, we will act consistently—we will cease to pray for the president, our legislators, or any of our rulers, and each one will pursue his own course, and “God shall not be in all our thoughts,” so far as politics are concerned.

By a careful perusal of the scriptures, however, we find that God in ancient days had as much to do with governments, kings and kingdoms, as he ever had to do with religion. The Jews, as a nation, were under the direct government of heaven, and not only had they judges and kings anointed of God, and set apart by him, but their laws were given them of God; hence says the prophet—“the Lord is our King; the Lord is our judge; the Lord is our law-giver, and he shall reign over us:” and in the history of the kings of Israel, we find the Lord and his prophets interfering as much in their civil as their religious affairs, as the book of Kings abundantly testifies. Hence Saul, David, Solomon, Hezekiah, Jehu, and all the rest of their kings, were anointed of God, and set apart especially to fulfil that office; and in regard to their policy, their war, their deliverance, they sought wisdom and protection from God, and ascribed their victories to him.

Nor was this the case with the Israelites alone, but other nations also acknowledged his supremacy and sought his aid.

Abimelech king of the Philistines, captivated by the beauty of Sarah, took her

for the purpose of making her his wife, when the Lord appeared unto him in a dream and gave him certain instructions, the which he immediately obeyed; and although God had smitten his family in consequence of the evil, he immediately removed his hand and restored them to health, and removed his wrath from the nation. Nebuchadnezzar had to acknowledge the Lord's sovereignty when he was told by Daniel that “the Lord removeth kings, and setteth up kings;” and in the writing which Belshazzar saw on the wall, the Lord revealed to him, through Daniel, not only his own state, but the situation of other kingdoms that should come after his.

The Lord sent by Jonah a message to Nineveh, saying, “that in forty days Nineveh should be destroyed.” But when the king proclaimed a fast and sat in ashes, both he and his people, the Lord averted his wrath and prolonged their lives. God frequently revealed his will through the mouth of his prophets to the Ammonites, Moabites, Elamites, Hittites, Jebusites, and numerous other nations, and Nebuchadnezzar in a dream had revealed to him, not only the situation of his own kingdom, but that of the different nations that should arise after his, until the final winding up scene.

And Daniel and the apostle John, both in prophetic vision beheld a time that is spoken of as a period of great glory, when “the Lord shall be king over all the earth,” and when “the saints of the Most High shall take the kingdom, and possess the kingdom, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High God.”

Certainly, if any person ought to interfere in political matters, it should be those whose minds and judgments are influenced by correct principles—religious as well as political—otherwise those persons professing religion would have to be governed by those who make no profession; be subject to their rule, have the law and word of God trampled under foot, and become as wicked as Sodom, and as corrupt as Gomorrah, and be prepared for final destruction. We are told, “when the wicked rule the people mourn.” This we have abundantly proved in the state of Missouri, and having had our fingers once burned, we dread the fire. The cause of huma-

nity, the cause of justice, the cause of freedom, the cause of patriotism, and the cause of God require us to use our best endeavours to put in righteous rulers. Our revelations tell us to *seek diligently* for good and for wise men. *Doc. and Cov. sec. lxxxv. par. 2*—"And now, verily, I say unto you, concerning the laws of the land, it is my will that my people should observe to do all these things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore I, the Lord, justifyeth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these cometh of evil. I the Lord God make you free; therefore ye are free indeed; and the law also maketh you free; nevertheless when the wicked rule the people mourn;

wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

No one can be more fit for the task than Gen. Joseph Smith: he is wise, prudent, faithful, energetic, and fearless—he is a virtuous man and a philanthropist. If we want to find out who he is, his past history shows his indomitable perseverance, and proves him to be a faithful friend, and a man of exalted genius, and sterling integrity; whilst his public addresses and views, as published to the world, prove him to be a patriot and a statesman.

Let every man then that hates oppression, and loves the cause of right, not only vote himself, but use his influence to obtain the votes of others, that we may by every legal means support that man whose election will secure the greatest amount of good to the nation at large.

## OUR CITY AND THE PRESENT ASPECT OF AFFAIRS.

(From the Times and Seasons.)

Believing that our patrons and friends are pleased to hear of our prosperity, we feel happy in apprising them of the same, through the columns of our paper.

Owing to the scarcity of provision, and the pressure in the money market during the past winter, commercial business has been somewhat dull; consequently those who were not previously prepared, have been obliged to employ the principal portion of their time in obtaining the necessary means for the sustenance of their families, therefore little improvement has been made. But old Boreas is now on his receding march, and spring has commenced its return with all its pleasantness.

Navigation is open, and steam boats are almost continually plying up and down our majestic river; they have already brought several families of emigrants to this place, who have cordially joined with their friends and brethren in the great work of the upbuilding of Zion, and the rolling forth of the kingdom of God.

The work of improvement is now

actively begun, and in every direction may be heard the sound of the mason's trowel, the carpenter's hammer; or, in other words, the hum of industry, and the voice of merriment. Indeed, to judge from the present appearance, a greater amount of improvement will be done the ensuing summer than in the preceding one. Almost every stranger that enters our city is excited with astonishment, that so much has been done in so short a time; but we flatter ourself, from the known industry, perseverance and diligence of the saints, that by the return of another winter, so much more will be accomplished, that his astonishment will be increased to wonder and admiration.

Quite extensive preparations are being made by the farmers in this vicinity, for the cultivation of land, and should the season prove favourable, we doubt not that nearly, if not a sufficient amount of produce will be raised to supply the wants of the city and adjacent country.

We are also pleased that we can inform our friends abroad, that the Saints here, of late, have taken hold of the

work on the Temple with a zeal and energy that in no small degree excites our admiration. Their united efforts certainly speak to us, that it is their determination that this spacious edifice shall be enclosed, if not finished, this season. And a word we would say to Saints abroad, which is, that the Temple is being built in compliance with a special commandment of God, not to a few individuals, but to all; therefore we sincerely hope you will contribute of your means as liberally as your circumstances will allow, that the burden of the work may not rest upon a few, but proportionately upon all. Where is the true-hearted Saint, that does not with joy and delight contemplate the endowment of the servants of God, and the blessings he has promised to his people on condition they speedily build the Temple? Certainly you cannot reasonably expect to enjoy these blessings, if you refuse to contribute your share towards its erection. It is a thing of importance, and much depends upon its accomplishment; therefore, we wish to forcibly impress the matter upon your minds, hoping you will become aroused to a sense of your duty; that every company of Saints, every elder that comes here, and every mail, may bring money and other property for this important work, which, when completed, will stand, in one sense of the word, as a firm pillar in Zion, and which will greatly facilitate the prosperity of the

great cause of truth which we all are actively engaged in.

For several Sundays past, when the weather was favourable, large crowds of our citizens assembled near the Temple, where they have been favoured with very interesting and eloquent discourses from Gen. Joseph Smith, president Hyrum Smith, elder P. P. Pratt, and others. On the last occasion that Gen. Smith favoured us with a discourse, he spoke on the subject of the spirits, powers, and missions of the Messiah, Elias, and Elijah, to an attentive audience that listened with an almost breathless silence; their minds apparently being completely absorbed with the subject, while with a rapturous delight they heard so exquisite a dissertation upon these important principles which are connected with the great plan of salvation. It being in the open air, and the audience so large, that it was with great difficulty he could be heard by all present. We have frequently heard him of late, in a very plaintive manner speak of the difficulties that he labours under in speaking to a congregation thus situated; also, that many glorious principles of the kingdom of God, which he is anxious to make known to the saints, is a burden upon his mind; but that he could not with any propriety make them known while he had to contend with this difficulty, which can be fully obviated by the completion of the Temple.

### Editorial.

THERE is one subject introduced into the present number of the *STAR* that will probably excite, even in the minds of some of the Saints, considerable surprise; we refer to the proposal of brother Joseph Smith as President of the United States of America. By some it may be considered very presumptuous, but to such we shall not attempt to offer an apology; the people of God can be judged of no man who is not under the influence of the Spirit of God; and if steps of minor importance have never been comprehended, we are assured that they would fail in coming to an understanding of the present subject.

There will be one advantage resulting from the present movement even if it does not succeed, and that is, the Saints will be delivered from the annoyance to which they have hitherto been subject, by voting for other parties who were candidates in the field, inasmuch as they were subject to every slander and injury that could be inflicted upon them by those whom they opposed; but since they have publicly declared that they will vote for none, save their own President, General JOSEPH SMITH, they will be freed from this annoyance.

We do not anticipate what may be the result when the time of election arrives, but one thing we will say, it is a crisis for America of which she is little aware. We feel assured of this, that righteousness alone can save the United States from sharing the overwhelming destiny of the nations of the earth, and that by the election of an individual like our beloved prophet only, can she be delivered from the thickly gathering clouds of political darkness that threaten to overwhelm her.

But, again, all truly enlightened Saints will feel at once, that no one can be so qualified to rule and govern a mighty nation as he who is under the guidance of the Spirit of God, and directed by immediate revelations from him.

But likewise, the western continent hath been chosen of the Lord for the Zion of the last days—for the gathering of that remnant who shall be saved when the inhabitants of the earth are burned up, and few men are left; how necessary, therefore, that the legislative power of that continent should be favourable to the gathering, and not adverse.

We have thrown out these few hints on this important subject, looking forward to the results impending without a feeling of anxiety, knowing that all things work together for good; and if America rejects the means of deliverance, upon her will fall the consequences.

As illustrative of the fitness of President JOSEPH SMITH to be elected to fill so important an office, we extract the following letter of a traveller from a late number of the *Nauvoo Neighbour*.

Mr Editor:—Before I take my departure, permit me to express my views relative to the leading men of your city, where I have been these few days.

I have been conversant with the great men of the age, and, last of all, I feel that I have met with the greatest in the presence of your esteemed prophet, Gen. Joseph Smith. From many reports, I had reason to believe him a bigoted religionist, as ignorant of politics as the savages; but to my utter astonishment, on a short acquaintance, I have found him as familiar in the cabinet of nations, as with his Bible; and in the knowledge of that book, I have not met with his equal in Europe or America. Although, if I should beg leave to differ with him in some items of faith; his nobleness of soul will not permit him to take offence at me. No, sir, I find him open, frank and generous, as willing others should enjoy their opinions, as to enjoy his own.

The General appears perfectly at home on every subject; and his familiarity with many languages affords him ample means to become informed concerning all nations and principles, while his familiar and dignified deportment towards all, must secure to his interest the affections of every intelligent and virtuous man that may chance to fall in his way; and I am astonished that so little is known abroad concerning him.

Van Buren was my favourite, and I was astonished to see Gen. Smith's name as a competitor; but since my late acquaintance, Mr. Van Buren can never re-seat himself in

the presidential chair on my vote, while Gen. Smith is in the field; forming my opinions alone on the *talents* of the *two*; and from what I have *seen*, I have no reason to doubt, but Gen. Smith's *integrity* is equal to *any* other individual; and I am satisfied he cannot easily be made the pliant tool of any political party. I take him to be a man who stands far aloof from little caucus quibblings and squabbings, while nations, governments and realms, are wielded in his hand as familiarly as the top and hoop in the hand of their little masters.

Free from all bigotry and superstition, he dives into every subject, and it seems as though the world was not large enough to satisfy his capacious soul, and from his conversation, one might suppose him as well acquainted with other worlds as this.

So far as I can discover, Gen. Smith is the *nation's* man, and the man who will *exalt* the *nation* if the *people* will give him an *opportunity*; and all parties will find a friend in him, so far as right is concerned.

Gen. Smith's movements are perfectly anomalous in the estimation of the public. All other great men have been considered wise in drawing around them wise men; but I have frequently heard the General called a fool because he has not gathered the wisest of men to his cabinet, to direct his movements: but this subject is too ridiculous to dwell upon; suffice it to say, so far as I have seen, he has wise men at his side; superlatively wise, and more capable of managing the affairs of a state, than most men now



engaged therein: which I consider much to his credit, though I would by no means speak diminutively of my old friends.

From my brief acquaintance, I consider Gen. Smith, independent of his peculiar religious views (in which, by the by, I have discovered neither vanity nor folly), the *sine qua non* of the age to our nation's prosperity. He has learned the all-important lesson, "to profit by the experience of those who have gone before," so that, in short, *Gen. Smith begins where other men leave off*. I am aware this will appear a

bold assertion to some, but I would say to such, *call* and form your acquaintance, as I have done, then judge.

Thus, sir, you have a few leading items of my views of Gen. Smith, formed from personal acquaintance, which you are at liberty to dispose of as you think proper. I anticipate the pleasure of renewing my acquaintance with your citizens at a future day.

Yours, respectfully,

A TRAVELLER.

WE feel to say a few words on the gathering. Let the Saints be alive to this very important subject, and not by any means treat it with indifference; for while it must not be effected as by flight, neither in haste, yet let all who have the means gather away to assist in the building up of Zion, and in the completion of the Temple of the Lord, that the servants of the Lord may receive their endowment, and that the work may roll on with accelerated speed, that the end may come.

To such as may be intending to emigrate on the approaching season, we have to offer a word of advice. In consequence of not knowing the number of persons about to emigrate at the different periods of vessels sailing, those attending to the emigration department have been put to great inconvenience and expense; sometimes by numbers arriving of whom we had no previous intimation, so that preparation has not been made for them, and they have been detained in Liverpool, at great expense, until a ship could be procured for them.

But, again, many have given notice of their intentions to emigrate at a certain time who have failed and not come up at the time expected, which has either caused us to pay at the same rate for the ship as if they had gone, or in other cases has caused disappointment to ship owners and captains by not supplying the amount of passengers they had been led to expect.

In order to obviate these difficulties, we earnestly request all the presiding officers of the several conferences and branches of the church in all parts of the British islands to make known our wishes in this respect; and to request that the names, ages, and occupations of all intending to emigrate (not by any means omitting the names of infants\*), be forwarded to us as accurately and as early as possible, in order that the mutual interests of all parties may be met as well as possible.

We expect our first ship to sail about the first of September next.

WE have much satisfaction in contemplating the present condition and prospects of the Church. The news from the elders in various parts of these islands is very encouraging; and, indeed, we would for the sake of the Saints generally, fearlessly make one assertion, that the grand secret of prosperity and success is in the Saints being united, and especially the priesthood; being, as it were, of one heart and of one mind, and they become irresistible to the honest-hearted, and God will honour them with his special blessing, and crown them with success.

But on the other hand, woe unto them by whom offences come; whose self-esteem is of such consequence as to cause them to spread discord and division because they,

\* Infants under twelve months go free, but their names are required, inasmuch as the passengers are counted as souls, whether young or old.

as individuals, have not been sufficiently honoured, for the anger of the Lord is upon them, and unless they speedily humble themselves, repent, and seek to close up the breach they have made, his curse shall consume them, and they shall be cast out, that others who are willing may labour freely for the glory of God.

There is much satisfaction in looking around us, and beholding how the Lord has permitted various systems to arise, each bringing forth something new and striking, by which the minds of great multitudes have been aroused from their former lethargy, and have eventually been led to receive the fulness of the everlasting gospel through this instrumentality; for instance, previous to the organization of the Church in 1830, many individuals were awakened to reject the various systems of sectarianism, and to come out on the simple terms of the new testament, as taught by the apostles on the day of Pentecost, when under the influence of the Spirit of God.

It is true, that while they proclaimed the baptism of repentance for the remission of sins, they did not promise the gift of the Holy Ghost, as the concomitant or result of obedience—but yet were they instrumental in preparing the hearts of multitudes for the reception of the fulness of the gospel; we refer particularly to those embracing views similar to those held by Mr. Alexander Campbell, of America, and we feel grateful that by the same instrumentality we were also prepared for the reception of the truth in its fulness.

But, again, the labours of Mr. Miller, of America, and his adherents, in proclaiming the second advent of the Messiah to be at hand, even as it were at the door, has, in a most extraordinary manner, aroused multitudes to be at least looking for the coming of the Son of Man, and has caused a many to arouse from that apathy in which they had been slumbering on so important a subject; yet the event has not transpired as anticipated, consequently some have been led to see, and no doubt multitudes more will be, that in the event of scenes so tremendous in their nature taking place, the God of Heaven would act like himself—communicate his purposes unto his prophets, and send duly authorized messengers of mercy to warn the people, that the honest-hearted might be delivered, and not be overwhelmed in one universal calamity.

The simple apostolical doctrines of faith, repentance, and baptism for remission of sins, were doctrines of great importance; so, likewise, the doctrines of the second advent of the Messiah, each alike constituting a portion of those truths which the servants of the Lord have been commissioned to proclaim in the last days, and by which to gather a covenant people for the Lord, to be prepared to meet him at his coming. Reflections of this nature are not more truthful than they are consolatory and instructive to the people of God; strengthening our faith; increasing our confidence daily; enabling us to look around with a steadfast eye on whatever may transpire, knowing that all things are to be made subservient to the accomplishment of the great purposes of God.

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WE have great pleasure in announcing that our beloved brother, elder Amos Fielding, landed in Liverpool, from Nauvoo, on Sunday morning last, the twenty-sixth instant, bringing with him very delightful intelligence of the state of things when he left. The alterations and improvements in the city since his last visit he found to be truly surprising, bearing undoubted testimony to the industry and perseverance of the inhabitants, and is only equalled by the moral improvements of the Saints generally. He describes this as most striking—never had he witnessed such a oneness of spirit as he found there; every one desirous of setting their house in

order, as well as of purifying and sanctifying themselves before the Lord, that they may be prepared to receive blessings at his hand when his house shall be prepared; and which latter object, men, women, and children seemed determined to accomplish as speedily as possible.

Great outpourings of the spirit have been and are enjoyed by the Saints, to an extent never witnessed by any at any former period; thus are they taught to put away from them every evil thing, each man's word becoming as it were sacred, knowing that God is about to put judgment to the line, and righteousness to the plummet.

WE have much pleasure in publishing and recommending the following plan to be adopted amongst the sisters of the Church of Jesus Christ of Latter-day Saints in England. We believe that the completion of the Temple is as near the hearts of the sisters as the brethren, and that the following proposal will be responded to on the part of the English sisters in a manner that shall reflect honour upon themselves, and be materially instrumental in forwarding the great work.

*Nauvoo.*

*To the Sisters of the Church of Jesus Christ in England: Greeting.*

Dear Sisters,—This is to inform you that we have here entered into a small weekly subscription for the benefit of the Temple Funds. One thousand have already joined it, while many more are expected, by which we trust to help forward the great work very much. The amount is only one cent or a halfpenny per week.

As brother Amos Fielding is waiting for this, I cannot enlarge more than to say, that myself and sister Thompson are engaged in collecting the same.

We remain your affectionate sisters in Christ,

MARY SMITH.

M. R. THOMPSON.

*Nauvoo, Dec. 25, 1843.*

The Ladies Subscription for the Temple of one cent per week, is fully sanctioned by the First Presidency.

HYRUM SMITH.

We feel much to encourage this plan, and trust that the sisters in England will manifest that they will not be behind the sisters in Nauvoo in this laudable work. One thing in connexion with this work we would mention, and request that it be attended to with the strictest accuracy, that is, that the name of each individual be recorded, and the amount which they subscribe, in order that they may be transmitted to Nauvoo, where they will have to be entered in the books of the Lord's house. The sisters or others who may collect the subscriptions, will please to be very particular on this point.

#### POETRY.

*From the Times and Seasons.*

Come listen to a prophet's voice,  
And hear the word of God;  
And in the ways of truth rejoice,  
And sing for joy aloud.

CHORUS.

We've found the way the prophets went,  
Who liv'd in days before;  
Another prophet now is sent  
This knowledge to restore,